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FUTURE REWARDS AND PUNISHMENTS:

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(Concluded from page 372.)

WE pass to another argument. Our evidences on this part of the subject multiply, and they brighten. The scriptures are replete with proofs, to clear up this awfully interesting subject. We not only have a scripture analogy, to teach us a probable truth, but we have light from scripture upon the nature of sin, to strengthen that probability; and, as we have just seen, we have, in the word of God, sufficient evidence upon the nature of future punishment, to reduce that corroborated probability to a moral certainty. And we have still behind, (with which we shall close this part of the subject,) the argument drawn from those scriptures which expressly state the duration of this punishment.—Considering the importance of the subject, and the frequent references to it in the bible, we should naturally conclude that there would be in the scripture something explicit and definite, on the duration of punishment. This conclusion is justified by matter of fact. None, I believe, deny that the scriptures have express declarations on this subject. All acknowledge that it is said of the wicked they are in danger of *eternal* damnation—of *everlasting* burnings. That, at the resurrection, they come forth to shame and *everlasting* contempt—That they are punished with *everlasting* destruction from the presence of God and the glory of his power. That they go away into *everlasting* punishment, and into *everlasting* fire—That they shall be destroyed *for ever*—That the worm dieth not, and the fire is not quenched—That they are tormented *for ever and ever*. The question then to be

determined, is not whether such scriptures are found in the book of God, or whether they contain terms expressive of the duration of the sinner's punishment; but simply what is the meaning of these terms? And need this be made a question?—What would they be understood to mean, by the plain honest man, who was not warped by prejudice, for or against any particular system? There is not the least doubt but he would understand them to be expressive of endless duration. And what such an one understands them to mean, is doubtless their true meaning. The scriptures are not written in a language of their own, but in the common language of men; otherwise they would be no revelation to them. But the unlimited meaning of these is denied, in the passages above quoted, because the same terms are sometimes used in scripture in a limited sense. This is true of most of them; but does it therefore follow, that they have only a limited meaning; or that endless duration is not their proper meaning? The question to be determined is, simply, what is the proper meaning of these terms. I am prepared to say and maintain, that, in their primary and proper signification, they mean endless duration. This is provable by the plainest and most unequivocal arguments.

An appeal might here be made to the most learned critics and lexicographers, that have given the definition of these words, and also to the etymology of the words both in the English and original languages; and in either case, the decision would, most certainly, be in favour of the position laid down. But it has become so fashionable for every man, who knows the names and characters of the Greek alphabet to turn critic, and question the authority and learning of all the literary world, especially of all the learned fathers and reformers of the church, that the unlearned know not what to decide upon. They either conclude, there is no dependence to be put upon any of them, and therefore none upon the bible; or they adopt such translations and criticisms, as suit their particular creed, and with these rest satisfied. Those who know the original languages will decide for themselves. And if they are unprejudiced, we have no doubt, what their decision will be.—And it cannot be expected of those who do not understand these languages, that they will take our word, rather than that of those who differ from us. Waving therefore, all argument, founded upon the authority of the learned, or the derivation of words, the meaning of these terms may be determined by such arguments, as can be understood by any man of common understanding and ordinary acquirements.

(1.) These words are used uniformly, in the bible, when things are spoken of known to be unlimited in their duration; and that too, when this very unlimited duration was designed to be expressed by them. It would be a task to mention all the passages in which these words are used in connection with the names of Deity and

his attributes. When his unlimited existence is to be expressed, then is he called the *everlasting* God, the *eternal* God, the God that is from *everlasting* to *everlasting*. And the unlimited meaning of these words is more emphatically marked from the consideration of their being used, when applied to Deity, to distinguish the true God from the idol gods whose existence is but for a time.

These terms are also used to express the duration of the future happiness of the righteous. Dr. Chauncy, who was himself a restorationer, acknowledges that the word rendered eternal or everlasting, "is applied to the future state of the righteous, more than forty times in the New-Testament."

(2.) Hence it follows, that these words signify endless duration, or the original languages in which the scriptures were written had no words expressive of this idea. For where the sacred writers would, most emphatically and especially, call the attention to the eternity of God, and to the endless happiness of the righteous, they would certainly use the strongest terms they could find in the language in which they wrote. At such times we find them using these terms. Therefore these were the strongest their language afforded. Now to suppose the Hebrews and Greeks had no words expressive of the idea of endless duration, is to suppose they had no such idea, which is not true. Therefore they had such words, and, for the reasons given above, they must have been the very words we have here under consideration.

(3.) Since then it must be granted that these words, when used in connection with the names and attributes of Deity, and the future happiness of the righteous, signify endless duration, the only remaining question is—Are these words, in these connections, used in their own primary and proper signification, or are they used in a borrowed and accommodated sense? To suppose the latter would be grossly absurd. What! words limited, in their real meaning, borrowed to express unlimited ideas! Words of comparatively weak import, *accommodated* to convey ideas infinitely strong! The eternity of God, emphatically expressed, by words of a limited meaning! This would be the "art of sinking" to perfection. But how the inspired writers could suppose such terms would convey an exalted idea of God, I cannot conceive. These borrowed terms would sink, rather than elevate, the idea. And they had better have used no qualifying words at all, than those which *properly* signified less than the idea they wished to convey. Indeed, I know of no established principle of philology which teaches that when a word is used out of its primary meaning, it is made to comprehend more than it does in its proper signification. But the principle is in every case the reverse. And common sense says it ought to be; for otherwise the ideas which are clothed in such borrowed terms are but the poorer and weaker for all they have borrowed.

From the whole it follows that these words, when connected with the names and attributes of the Deity and the future happiness of the righteous, signify endless duration; and that when used in this connection, they are used not in an accommodated, but in their true and proper meaning, therefore the original and proper signification of these terms is endless duration.—Wherever therefore they are used in any other sense it must be considered as a figurative or accommodated mode of speech.

(4.) To show the bearing of the foregoing reasoning, upon the main question under consideration, viz. The duration of future punishment, we need only add that when the proper signification of any word is ascertained, that word should be always understood according to that signification, unless there is something, in the manner of its being used, that restricts or modifies its meaning. That would be an absurd method of explaining language, which should teach that when a word is used in its natural and unrestrained manner, we cannot infer any thing certain concerning its meaning, because it is sometimes used in a borrowed or restricted sense. Since almost all words are sometimes used in a borrowed sense, we should never know, according to this rule of explanation, what any word means, unless when some circumstance plainly shows that it is used in a sense limited and modified from its original meaning. This would turn language right about. It would make every word mean nothing, except when it was used out of its proper meaning! At least, it would make every word indefinite, save when it conveyed an idea of something that we knew without it! or unless defined by another word or circumstance, which other word or circumstance, would of course, according to this rule, be as indefinite as the one it defines! A confusion this, equal to that in the language of the builders of Babel.—To avoid this confusion, we must avoid the principles which lead to it.

When therefore the words *eternal*, *everlasting*, &c. are used in scripture, without any limiting word or circumstance, to restrict their meaning, we are bound, by every correct principle of exegesis, to explain them according to their ideal and primary signification. But in the passages above referred to, these words are not limited or restricted by any word or circumstance, that would lead any man who has not a preconceived opinion to support, to understand them out of their full signification. This therefore ought to settle the question concerning these passages; and establish, in our minds, the truth of endless punishment.

But we are not under the necessity of leaving this argument here. These terms are used, in several scriptures, not only without any limiting word or circumstance, but they are used in such connection, and under such circumstances, as necessarily fix their meaning to be endless duration.

(1.) These words refer to eternity. And eternity is not divided

into parts or periods; therefore their meaning must run parallel with the state to which they refer. "The things that are seen," says the apostle, "are temporal, but the things that are not seen are eternal." That is, the things which are seen, endure for a time, but the things which are not seen, endure for eternity. But the future state of the wicked is unseen. For we have already proved, that their works will be rewarded in eternity. And indeed the proposition which says, punishment in *eternity* will endure but for *a time*, carries its own refutation on the face of it. The very terms are contradictory. One might, with as much propriety of speech, say, punishment in *time* will be *eternal*, as to say, punishment in *eternity* will be *temporal*.

(2.) Our Lord says, Mark iii. 29. "He that shall blaspheme against the Holy Ghost, hath never forgiveness; but is in danger of eternal damnation." The parallel passage in Luke says, "shall not be forgiven." Now it is evident, that these evangelists considered, not to be forgiven at all, and to be eternally punished, as implying each other. "And an eternal punishment, for a sin that shall not be forgiven, is necessarily endless."*

(3.) The word eternal or everlasting, is sometimes used twice in the same connection, referring in one instance, to the happiness of the righteous, in the other to the punishment of the wicked. Mat. xxv. 46. "And these (the wicked) shall go away into everlasting punishment, but the righteous into life eternal." Here observe, 1. The words everlasting and eternal are in the original, the same words rendered by different words in our translation, probably for the sake of variety in the expression. Certainly not to express any *difference* in the sense. 2. An antithesis of meaning is designed to be expressed, between the punishment of the wicked and the happiness of the righteous. But there would be no such antithesis, if the word did not signify the same, in both cases. 3. It would be an unpardonable abuse of language; such as no inspired writer could be guilty of, to use the same word twice, in the same sentence, in the manner that this word is used, and still design to convey senses, by each use of the word differing in an infinite degree. Yet so must the word, in the above passage, be used if the writer intended to convey the ideas of *endless* happiness and *limited* punishment.

The same may be said of Dan. xii. 2. "And many of them that sleep in the dust, shall awake, some to everlasting life, and some to shame and everlasting contempt." Here either the prophet did not mean to say the life of the righteous would be endless, or he did mean to say the contempt of the wicked would be endless also. And will it be pretended that, in this passage, and in the one quoted from Matthew, the writers did not design to express the *endless* happiness of the righteous? If they did

* See Mr. Isaacs.

not, they either designed to say nothing about duration, or they designed to express a limited duration. They certainly meant to say something about duration, or they would not have used an adjective expressive of that idea. And if they meant to express a limited duration, the limitation in one case would be the same as in the other, and the happiness of the righteous, according to this statement, would only equal in duration the misery of the wicked. In this way we should prove a limited heaven as well as a limited hell. At the end of which, either the two characters must exchange places, or there must be a third place prepared for them, where they will be neither *happy* nor *miserable*, or they must be annihilated! But such ideas burlesque the scriptures. It must be an acknowledged truth, that the happiness of the saints will be without end, and that this everduring state of blessedness is expressed in the word of God, by the words everlasting and eternal, and that in the same sentence, the duration of the sinner's punishment is expressed by the same words. Therefore, fearful consideration! that too shall be without end. Let the impenitent believe and tremble—trembling let them repent and turn to God, in time, that they may escape this awful, this interminable punishment!

In closing this part of the subject, I cannot but observe that the foregoing evidences which to me, whatever they may to others, seem overwhelming, ought to have the more influence, as no evidences of comparative weight have been or can be produced to limit future punishment. While express passages say it will be eternal, none say it will be limited. If one or two passages could be found, as express and unequivocal as some are, which speak in an unlimited manner, of the punishment of the wicked, declaring that there should be no future punishment, or that it should only be for a period, longer or shorter, the universal system would gain more by such passages, than it has ever gained by all the arguments of its supporters since it was first introduced.

While numerous scriptures declare it shall be well, it shall for ever be well with the dying saint, none are found to bear the same testimony of the sinner when he dies impenitent. On the contrary, numerous scriptures declare it shall be ill with such. And why is there not a solitary instance in which, after the sinner's state has thus been described, the certainty of his subsequent holiness and happiness is subjoined? This would be a favourable time to mention such an important circumstance, if it were to be so. It would be according to the analogy of the scriptures. Frequently, where the prophets are denouncing judgments upon the Jewish nation, they break out in rapturous strains, and describe their happy restoration. But in this case, we are left to uncertain inferences, and equivocal testimonies.

While all the provisions of the gospel are, by their very nature, and by express declaration, limited to this life, no provision is

spoken of for another state of existence. In proof of this, we need only refer to the great stress that has been laid on that passage, in the 3d chapter of the first epistle of Peter, which speaks of Christ's preaching by his Spirit to the spirits in prison. Would so much stress have been put upon this obscure, and, to say the best, this equivocal proof, that the gospel was preached in hell, if any better proof could have been found?

Upon the whole, we have plain positive scripture testimony on the one side, and comparatively none on the other. I do not however mean to say, that nothing plausible and specious has been, or can be brought up in favour of the final salvation of all men. Many very specious things have been said on this side of the argument. But they have rather been objections than arguments. They have not been proofs, so much as they have been appeals to the feelings, and short-sighted sympathies of human nature. And they have not been founded so much on plain scriptures, as upon inferences drawn from the mercy of God. And it is to answer, in a few words, those objections that we now hasten to the examination of the second general proposition.

II. Because God renders to every man according to his works, he is therefore, a God of mercy. That is, his mercy, as well as his other attributes, is interested in the righteous retribution of his gracious rewards and condign punishments.

1. That this is true of the gracious rewards with which God blesses his children, here and hereafter, there can be no question. Therefore on this part of the subject, I shall not now take up time. But it is questioned whether it is consistent with the mercy of a benevolent God, to inflict a punishment which is not designed to benefit those that are punished. Or (which, as it relates to the objections on the ground of mercy, is nearly the same thing,) whether it is consistent with the mercy of God, to inflict upon the wicked an endless punishment. This is the point at issue. In opposition to what has been advanced, in the foregoing discourse, it is asserted that all punishment is disciplinary—designed to reform and benefit the sufferer. A merciful God, it is said, can inflict no other. Therefore none of the subjects of God's moral government can be punished eternally. Most of the objections brought against the eternal punishment of the wicked are founded on this argument. And from this argument the final salvation of all men is inferred.—But is this good reasoning? It is certainly contrary to the modern, and almost universally received, principles of philosophising. The path struck out by Bacon, and successfully followed by Newton, is to trace facts up to first principles;—and not to assume first principles, and from these infer facts.—This system of philosophy, as applied to moral subjects, has been clearly illustrated by Reid and Stewart. From these great men, we are taught, both by precept and example, to

lay aside our own wisdom, the result of speculative reasoning, and calmly sit at the feet of our great Teacher, the God of nature and the God of grace; there to learn, from the principles made known in his works and word, the righteous laws by which he governs the physical and moral world. On the subject under examination, we can arrive at the truth in no other way. Are we sufficiently acquainted with the attributes of God to infer from these *a priori* what will, or what will not, be the fate of the wicked?

2. If God had made no revelation to us in any way, concerning the punishment of the wicked, we must have been entirely ignorant with regard to it. But he has made a revelation, in which, as we have seen, the weight of argument proves that the finally impenitent will for ever be excluded from Heaven. This weight of argument however great as it may appear, must all be set aside, according to the system objected to, because such punishment is inconsistent with the character of God. But how is this proved? Has God ever said so? If not, on what principle is it inferred? The scriptures doom the sinner to hell, and there they leave him. They make no provision for his escape. They contrast his dreadful fate with the endless happiness of the righteous—they speak of an eternal hell, in the same terms, and at the same time, that they speak of an eternal heaven. “But all this is nothing, for God’s mercy and goodness will not suffer him to inflict any other than a disciplinary punishment.” But what is man to reason thus? Has he been the Lord’s counsellor? Has he been able to comprehend the divine perfections, and bind the Deity by his attributes, as with the cords of a man?

3. God’s attributes, it is acknowledged, are all interested in all his works. We may as well say, that God is divided, as to say one acts without the other. And we may as well say he is at war with himself, as to say that one acts in opposition to the other. The demands of his justice are not unsatisfied in the salvation of the believer; neither is the display of mercy excluded, in the punishment of the impenitent. But God acts upon the scale of general good. And is there no way that he can display his mercy in the punishment of the wicked, except he show mercy to those who are punished? There is, if we will believe the psalmist. In the 136th psalm he gives thanks “to him that smote Egypt in their first born, *for his mercy endureth for ever*—That overthrew Pharaoh and his host, in the Red Sea, *for his mercy endureth for ever*.” But why were those events a proof that God’s mercy endureth for ever? Not because there was any mixture of mercy towards the Egyptians, but because, by this destruction of their enemies, he wrought a *merciful* deliverance for his people.

The judgments with which God visited the Israelites, in the wilderness, the apostle says, 1 Cor. 10, 11, were for examples

and for admonition to his brethren, in the church, on whom the ends of the world had come. And he has introduced this into his epistle, that it might be for the admonition of the church in all ages. The same may be said of the cities of Sodom and Gomorrah, "which were made an ensample unto those that should after live ungodly." And "the angels that sinned, whom God spared not, but cast them down to hell; and delivered them into chains of darkness to be reserved unto judgment," are held up as a warning to sinners. Now in these instances of punishment, there is mercy displayed; since one design of this punishment was to deter others from sin; and thus in mercy to promote the general good. But there was no mercy to the sufferers. As it respects them, the punishment was "judgment without mercy, wrath without mixture."

Here then we have scripture proof, that God does inflict punishment which is not disciplinary; and yet so far is it from being contrary to his mercy, that there is a display of mercy made therein. By it He mercifully protects and delivers his children from the hands of their persecutors—by it he graciously warns others against sin. And thus, in his moral government, he promotes the general good. And will it still be contended that such punishment is contrary to the goodness of God?

4. That motive must originate in the divine goodness, the tendency and design of which is to prevent sin. Now the penalty of God's law is held up to the subjects of God's moral government, to prevent sin. Therefore this penalty must be founded in the divine goodness.

If such motives are not necessary in the government of God, why does he make use of them? Why are they found in the bible? Either the bible must be given up, or else it must be acknowledged such motives are necessary.

And it must be allowed, the greater the penalty the stronger the motive. The greatest penalty, therefore, which man can suffer, will operate, when annexed to God's law, as the strongest motive to obedience. And it will consequently present the strongest barrier to vice, and be the most effectual in maintaining submission and good order in God's moral government. Therefore the mercy of God to a sinful and rebellious world, requires that this motive should be set before his disobedient subjects.—And is God's government founded in falsehood? Does his mercy require that he should not execute upon the obstinate, the penalty his goodness prompted him to threaten? The mercy of God is, in no case, at war with his truth.

This affords another striking proof that the future punishment of the wicked will not be inconsistent with the divine goodness.

5. The known principles of God's administration, in the moral government of the world, involves suffering; and this suffering, all acknowledge, is in consequence of sin.

If suffering for sin then, in some degree, is not inconsistent with God's goodness, who can determine when and where that suffering must stop, lest it should encroach upon that goodness? God has taught us, by his administration, that sin deserves and receives punishment; and he alone can determine the extent of that punishment. For myself, I know of no argument, drawn from the mercy, love or goodness of God, against eternal punishment, but will, in principle, bear with equal force against any degree of punishment; and indeed against every kind of suffering.

If it is said, that God must be deficient in power or in goodness, if he permit the eternal misery of any of his creatures, I will prove, by the same reasoning, that God must be deficient in power or in goodness, or he would not have permitted misery at all. If it is said that a God of infinite mercy cannot delight in the eternal misery of any of his creatures; I answer, a God of infinite mercy cannot delight in the sufferings of any of his creatures for one hour. If any one should say, "if I could prevent it, I would not suffer any one to be miserable for ever; much more then will not God, who has all power, and whose mercy exceeds mine, as much as the heavens is higher than the earth." In reply, I would say, if I could prevent it, I would not permit misery at all; I would put an end to all the suffering of afflicted humanity every where; much more then God will not permit suffering, who has all power, and whose mercy exceeds mine, as much as the heavens are higher than the earth. But God does not put an end to suffering. Affliction and sorrow are universally experienced notwithstanding the infinite power and mercy of God. Thus we see all the force of the foregoing arguments, against eternal punishment, bears with equal weight against matter of fact. Therefore these arguments are unsound, and should be given up. Every modest man, who is not disposed to set up the results of his own reasoning against the known principles of God's moral government, will, when he finds those results and these principles opposed to each other, give up the former and submit to the latter. "Let God be true and every man a liar." But you may say—"Limited suffering is consistent with God's goodness, because he will overrule all for the good of the sufferers. They will not in the end, be the losers for their sufferings, but rather the gainers." To this I answer,

1. This destroys entirely the penal sanctions of God's law. It is saying to man, if you transgress, you shall be punished in such a measure, and to such degree, as shall, in the end, make you the happier for all your suffering. Who does not see that this is holding out a reward for transgression, rather than a penalty?

2. Could not God have made man just as happy, without causing him to suffer at all? If you say he could not you limit his power, if you say he has the power but not the will, you limit his goodness.

However, you will say, God, for reasons best known to himself, sees it most proper to permit some suffering in the world, and overrule it all for the general good. True, and for aught this reasoning proves to the contrary, God sees it best that the impenitent transgressor, voluntarily living and dying impenitent, should be "punished with everlasting destruction, from the presence of the Lord, and from the glory of his power."

But you cannot see how this can possibly be for the best; and you have many reasons, in your mind, against it. Neither can I see, how it should be best to have a system involving suffering at all; and I have many reasons, in my mind, against such a system. Therefore, I never should have believed any kind of suffering necessary, if God had not declared it necessary, by his word or works. And it is no matter of wonder that I should not have seen the propriety of this; for I have never been the Lord's counsellor. He never has shown me all the secret springs, the wonderful operations, the nice connections, and the distant bearings, of his moral system. Neither has he shown them to you, nor to any of his creatures. How presuming is it then, for us to pretend, by our inferential reasoning from the attributes of God, to determine how far the penalty of his law extends? That God's mercy endureth for ever, we must all acknowledge. But what is or is not consistent with this mercy, God alone must determine. He has determined it. The inspired psalmist, in an appeal to God himself, has said, *Unto thee, O God, belongeth mercy; for thou renderest to every man according to his works.*

Having gone through the argumentative part of the subject, as time and ability would permit, suffer me, my respected hearers, to close by a short address.

The eternity of future rewards and punishments is a subject which, at the present, excites among us considerable attention. In consequence of the plausible objections, that are made to the doctrine of endless misery, the minds of many serious, candid people, have become unsettled: and the irreligious and profane, almost *en masse*, and with but little examination, are greedily swallowing down the doctrine of immediate happiness or final restoration. Others, whose feelings have become neutralized by the arguments of the contending parties, are looking on with a dangerous indifference. This state of things is alarming to the friends of virtue and of truth. I would therefore call your attention to the subject, by all the interest which its awful realities involve. I do not wish to excite you to war, but to investigation. I do not wish to stir up the spirit of bigotry; but I would excite you to a love of the truth, and to a vindication of it. I speak not to sound a false alarm, but to give a necessary caution. The question respecting future punishment is an interesting one. And the strong probability that that punishment will be without end, renders it awfully interesting. And your believing or not believ-

ing it, does not alter the truth. The anxiety manifested and the exertions made to proselyte to the universal faith, is strong evidence, that its supporters expect the more they bring over to their creed the stronger will be their system. This however is a mistake. A false system is not the less false for being embraced by thousands. And a true one is not the less true because thousands reject it.

I would caution you, my brethren and friends, against embracing, and warn you against propagating, the doctrine of universal salvation. If that system be true, there is nothing gained by propagating it. All will be equally safe, at last, whether they believe it or not. Should it be said, it makes men happier here, I reply, what then? This system tells us, temporary suffering is necessary to increase the relish for positive enjoyment. And the apostle, speaking of those who will finally be saved, declares that for such, their "light affliction, which is for a moment, worketh out a far more exceeding, and eternal weight of glory." What if sinners happen to be in an error, on this point, and *therefore* mourn for sin, and tremble at the thought of meeting death, and appearing at judgment, in an unprepared state? What if the pious, by this mistake, should fear for others, and thereby be induced, like the apostle, to "warn every man, night and day, with tears?" What if it should cause parents to mourn and weep for their unconverted children? Still, this error would lead men to nothing worse in this world than to use greater circumspection, with respect to their own walk, and to use with greater diligence and solicitude, those means that are calculated to reform others. And in the other world, they will be rewarded for all their additional suffering, with a "far more exceeding and eternal weight of glory."

But what if an eternity of woe await the finally impenitent sinner? And this may be true. Who will say he *knows* it is not? Who will say his opinion on the subject is infallible? If none dare assert this, then all must acknowledge that the doctrine of endless punishment may be true. If it may, there is danger.—And to propagate a contrary sentiment, increases that danger, because it destroys caution. This danger becomes, at least probable, by the hitherto unanswered arguments adduced in the foregoing discourse. And by the consideration, that the doctrine of eternal punishment has been the established doctrine of the church in all ages. Here then we have a danger acknowledged by all, who have not the presumption to assume to themselves an infallibility of judgment; and this danger is increased to probability, in the opinion of all, who can feel the force of arguments, or who have any regard for the opinion of the learned and good, in all ages of the church. In view of this danger, how cautious ought you to be in embracing and spreading a sentiment, which, to say the least, *may be false*! And if false, the believing and pro-

pagating of it will be attended with an infinite evil. And if true, the not spreading of it, will not diminish, but rather increase, the positive good.

This evil is the more to be avoided, because it will not rest on yourselves only. It involves the eternal interest of others. Many, through your influence, may be induced to embrace this system, and rest secure in this hope. Thereby they may lose their souls. You have been induced, it may be to favour this system, from your love to mankind. For this very reason, I would exhort you to be cautious how you seek to build it up. If it should finally be found, that this doctrine is false, and you will acknowledge this may be the case, eternity alone can unfold to you the injury your influence may have effected. Take heed therefore, what you do in this matter. If the system be of God, all shall be well; and just as well, if you do nothing. If it be not of God, it shall come to ruin, together with all who build thereon their hopes of Heaven. That ruin will be the more dreadful by your helping on the work—that ruin will be the more irretrievable, because you will not know it till eternity shall have stamped upon it its awful fixedness.

You have been led, it may be, to favour this system, from the affection you feel for your friends, and especially for your children. You have been asked, whether you could endure to have them cast off for ever? Whether the joys of heaven would be any compensation for the anguish you must feel, to know that your bosom friend, or the fruit of your body, was miserable? Thus the sympathies of your nature—these short-sighted sympathies, that were given you, not as a standard by which to determine there should be no punishment, but to excite you to save yourselves and others from that punishment; these sympathies, I say, have been wrung, till in the anguish of your soul, you have overlooked all argument, you have given up your judgment, and resolved it could not, *must not be so*. Do you love your friends? Can you not endure the idea of their being in a dangerous situation? Then be careful how you instil into their minds, or encourage them in the belief of universal salvation. If it should prove true, all will be well with them in the end; but since, as we have seen, it may be false, there is danger; and their not believing it, instead of lessening, will increase that danger. And how aggravated would be your anguish, if, at the bar of God, you should find that your influence had encouraged your friends or your children, in a false security till all was lost for ever!

Fathers and Brethren in the ministry—to you I turn, as to those who, under God, may do much to check the spreading influence of, what is believed to be, a dangerous doctrine. You believe, with Christ, that the soul may be lost. And that it is of such value that its loss could not be compensated by the gain of the whole world. In view of this danger you cannot be inactive.

You have the tenderest sympathies for your fellow beings: and these sympathies must lead you to zeal and diligence in the discharge of your duties. You will sow your seed weeping.—Warn every man night and day with tears—knowing the terrors of the Lord, you will persuade men—saving some by fear, pulling them out of the fire.—The wasting forms, and numerous diseases of many; the voluntary sacrifices and arduous labours of all, are proofs that you feel, in some measure, as felt the apostle, when he “could wish that himself were accursed from Christ (that is, that his body were offered a sacrifice by Christ, or as Christ was) for his brethren, his kinsmen according to the flesh.” Go on my brethren in the good work. In opposing error, let us be firm and courageous. Let us bring forth our reasons, our strong reasons. Let us take, as our principle weapon to oppose this stalking error of the day, the sword of the spirit, which is the word of God. In winning souls to Christ, may we be incessant and zealous. And to strengthen and support us in the work, we will take the encouraging declarations of scripture. “He which converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins.” “They that turn many to righteousness, shall shine as stars for ever and ever.” *Amen.*

Biography.

From the Wesleyan-Methodist Magazine.

MEMOIR OF MR. MATTHEW BLYFORD,

Late of Blakeney, near Holt, in Norfolk:

BY MR. SAMUEL EASTHAUGH.

MR. BLYFORD was born July 19th, 1758. His parents were respectable, and of the communion of the Church of England, in which he was brought up. His natural temper was lively and active, and his capacity considerable. In the affairs of this world, he showed much ingenuity and diligence. While engaged in those pursuits, he was found in all the gaieties of life. He was fond of his friend, and his bottle; but he never lost sight of what he considered to be *the main chance*. In this he was successful. He was engaged in the corn trade, &c.; and with a fair reputation, acquired a handsome property.* Having done this, he retired from business, when he had every prospect of further advancing his fortune. But he had no family, and he thought that he had a comfortable sufficiency for himself and his wife.

* This, however, was considerably diminished by his becoming surety for debts. Solomon's advice on this subject is good. “Be not thou one of them that strike hands, or of them that are sureties for debts.” (Prov. xxii. 26.)

He bought some premises at Blakeney, where he sat down, freed from the toils of life. But he still continued to walk after the course of this world. He interested himself warmly about political affairs: but so thoroughly was he afterwards changed by divine grace, that I never heard him say to what party he adhered. Our conversation always turned upon more important subjects. How we and others might flee from the wrath to come, was the subject which principally engaged our attention. Not that I think that religious people are bound wholly to abstain from all conversation about national affairs; but there is a great danger of being too much occupied in them. The injury which the souls of men have sustained thereby within the last thirty years, is incalculable. I remember what an aged Minister said, when asked by a friend, how religion prospered in the place where he lived, he answered, "Brother, *politics* have eaten out the vitals of religion in —." This was true; and I fear that it has been the case in many other places. Mr. BLYFORD's politics, after his conversion, were always regulated by 1 Tim. ii. 1—4. He prayed for rulers, and obeyed the laws: and this not only for wrath, but also for conscience' sake. In this I should be glad if every one that nameth the name of Christ would imitate him; but especially every *Methodist*. The Jews were commanded to seek the peace of the city wherein they were captives and slaves, and to pray for it. (Jer. xxix. 7.) We surely then ought to seek the good of our own country; and to pray earnestly and constantly for its peace and prosperity. O that this and all other Christian duties may be strictly attended to!

During the first years in which Mr. B. lived at Blakeney, although out of business, he was wholly engrossed in the pursuit of earthly things; seeking only, in one way or other, the gratification of his senses. He read; but his reading was confined to such works as suited the taste of his fallen nature. He had perused many of his books; and was thinking, one day, what he should read next. The Bible was at hand, but he said, he supposed that he had not read fifteen chapters of it in fifteen years! He then thought that he would read a chapter. He opened the long-neglected volume, and read, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John ii. 15.) These words were like a two-edged sword to his heart. He saw, and felt, and acknowledged, that he had been acting in opposition to this precept of Scripture all the days of his life. He was conscious that he had always loved the world, and the things of it. This conviction produced feelings of a very painful nature. His whole life of sin stared him in the face. He was like a man wandering in the dark, when a flash of lightning, darting through the thick gloom, discovers to him that he is upon the edge of a tremendous precipice, and knew it not. He trembled, wept, and spontaneously

prayed. His cry was for mercy. That cry was heard; and the God of all grace soon answered it. His convictions were deep, but not of long continuance. He was like Levi, Peter, and some others, of whom we read in the Gospel; he promptly obeyed the call of his Saviour, and gave up all for Christ, and was quickly translated out of the kingdom of darkness into the kingdom of God's dear Son. In a few weeks he obtained peace with God through faith in our crucified Redeemer. And I never knew a man that was more thoroughly changed. His very look, his language, his conduct, were all entirely new-modelled. He was no longer the eager politician; the bottle-companion; or the worldly-wise man;—he was "BORN AGAIN." This was fully manifested to all that knew him by his subsequent deportment. This happy change took place on Jan. 8th, 1813, which he ever after called his spiritual birth-day. He then boldly took up, and always afterwards firmly sustained, "the consecrated cross." He went to hear the Methodists, and soon cast in his lot with them. He compared the Bible and the tenets of Methodism together. The consequence was, a conviction that the doctrines taught by Mr. WESLEY and his coadjutors are scriptural, and have their foundation in "the truth as it is in Jesus." He examined with great attention and care the controversy between the Calvinists and us. The result was an abiding persuasion that Calvinism is, as to its distinguishing *peculiarities*, erroneous. This persuasion he conscientiously avowed; and the benignity of the Almighty, manifested in the gift of his only-begotten Son to die for the whole human race, was a subject on which he frequently descanted with glowing delight.

After he had tasted that the Lord is gracious, his profiting soon appeared to all. Being planted in the house of the Lord, he began to flourish in the courts of our God. He was not a cumberer of the ground. He was a tree that bore, not foliage only, but fruit. The love that overflowed his heart was manifested in his concern for others. God had shewn him mercy; and he had taught him that the same mercy is free for all the human race. This he laboured to make known.—He was soon appointed to the care of a Class. In this work he was very diligent and faithful; and he was much owned and blessed therein.—He never thought himself called to preach: but he often read sermons in different places; and sometimes read and expounded the Scriptures. He visited the villages in order to introduce the Gospel. In one village he purchased a building, and set it apart for the preaching of the Methodists.—His bowels yearned over the world that lieth in wickedness. He longed for the salvation of sinners, and was most hearty in promoting every thing that he thought tended to that end. The Bible and Missionary Societies received his support, and had his prayers. He attended Missionary Meetings; where he sometimes spoke, and always gave his pecuniary assis-

tance.—He visited the sick, and was much blessed in that good work. Many have lifted up their languid hearts, and eyes, and hands, when they have heard his voice. He was much owned of God in that office; and had always a word in season given him, to speak to those who were under the rod. He visited a sick woman, (who is since dead,) about an hour and a half before he died.—His desire for the welfare of the rising generation was very fervent. He gathered a respectable Sunday-School; in the management of which he was ably and cheerfully assisted by several friends, whose hearts were touched with the same feelings as his own. He had the happiness to see the good effects of these labours.—He had a summer-house in his garden enlarged and set apart for the worship of God. There he met his Class; held prayer-meetings; and on Tuesday evenings read a sermon. Many souls have been born again there; and many built up in their most holy faith. His fervour and joy on such occasions were very great. He wept with those that wept, and rejoiced with those that rejoiced. His *all* was devoted to the cause of God; the promotion of which he esteemed above every other object. When the people became remiss in their attendance on the means of grace, or when any turned back again to folly, he mourned for them in secret places. His life appeared to be wrapped up in the spiritual welfare of the people; and he could truly say, “Now we live, if ye stand fast in the Lord.” He used to meet the children of the neighbourhood in the Chapel; to instruct them in the things of God; and to pray with them.

“Each art he tried, reprov’d each dull delay,
Allur’d to brighter worlds, and led the way.”

I believe Mr. BLYFORD never left his first love; nor did he ever cease from doing his first works. But at the close of the year 1820, he experienced (as he informed me) a deeper work of God upon his soul, than he had ever felt before. This I shall relate in his own words.

“At our Chapel, (Blakeney,) in Class, while singing hymns of praise to Almighty God, he very graciously visited my soul from on high with an abundant out-pouring of the sanctifying influences of his ever-blessed Spirit. My soul experienced all the blessed effects of an indwelling Saviour. All was love, peace, and joy! Every promise was mine, and I was enabled to say, ‘My Beloved is mine, and I am his.’ Blessed be the God of my salvation, who hath thus delivered me from all internal foes. A salvation from all sin! O that I may always be on my watch-tower; ever guarding the avenues of my heart against the entrance of its enemies, through the help and strength of Christ alone. Gracious Redeemer! thanks be unto thee for this unspeakable gift! Thou hast bought me with thy blood.

"Take my body, spirit, soul,
Only thou possess the whole."

Help me, blessed Lord, to dedicate the remainder of my days to thy praise and glory. And grant, Lord, that I may grow more and more in the knowledge of Christ; continue faithful until death; and finally be admitted into the rest that remaineth for the people of God, to dwell in his presence for ever and ever. Praise the Lord!"

This is Mr. B.'s own account of what he ever after spoke of as a great deliverance. Different persons will judge differently of it; but surely the Scriptures speak of being made "free from sin;" and this, I think, implies all that he has declared took place in his soul. All must allow that such a deliverance is most desirable; and it is certain that the Scriptures represent it as attainable. O that all Christians would seek it with their whole hearts, rather than dispute about it! O for the destruction of all the works of the Devil! May every one who shall read this, say *Amen*, from the ground of the heart!

Some writers of lives tell their readers that they are not describing perfect characters; intimating that there are none such to be found among the children of men. Yet that there are some who answer the description which David gives in Psalm xxxvii. 37, is certain; or we should never have been called to mark and behold the perfect and upright man. That Mr. B. received what St. John speaks of in his first Epistle, (iv. 18,) his own account declares; and this was shown in his conduct. I have passed many hours with him; I have seen him at home and abroad; but I have never seen or known him act in a way contrary to the Gospel. That he was by nature a fallen creature, and that he had been a great actual sinner, he readily acknowledged. But he was created anew in Christ Jesus unto good works; and he did afterwards walk in them. I believe him to have been one of the most holy men I ever knew. I fear that he will rise in judgment against many whom he faithfully and lovingly warned. O that they may remember and turn unto the Lord, that they may meet him with joy in the eternal world! I have heard him mention some of his former companions with deep concern. He was often thinking how he might do them good; and many a prayer did he put up for them. I have frequently witnessed the fervency of his soul in their behalf. Indeed the good of all his fellow-creatures lay near his heart. He was truly a philanthropist. God taught him to love all mankind. I think all who have known him in his latter years must confess that he was a real Christian.

His death was very sudden, which prevented his displaying the Christian character upon a sick and dying bed. Some friends were at his house at the time. After tea, he and Mr. REVELL,

the Superintendent Preacher, walked into the garden together. They had been engaged in conversation for a short time, when he complained of a great giddiness; sat down upon the garden-chair; and exclaimed, "Glory! glory! Heaven! heaven!" He wished to be removed to a bed. This was quickly done. After he was laid on it, he breathed twice, and breathed no more!—What a change in a few minutes! What a glorious change for him that was taken; what a mournful one for those that were left! The consternation and grief which this sudden and awful stroke occasioned was very great. The house was all confusion and tears; and the town and neighbourhood soon felt the shock. The feelings and expressions of the bereaved widow were indescribable. She looked; she spoke; she touched; but, O! he was dead! But the full assurance of his eternal happiness, after recollection returned, was a balm that allayed the anguish of the wound. As his praise was in all the Churches round about, the mournful tidings of his sudden death were soon known far and near. It caused a general grief. This painful event took place July 21st, 1821. His funeral was attended by a vast multitude of people. Many tears were shed. The dear children mourned as for a father dead; and many cried, "Ah my brother!" The Clergyman partook of the general feeling; and, on the following Lord's-day, preached an affecting sermon on the occasion, in which he made a most respectful and affectionate mention of the deceased. The afflictive providence was also improved at the Methodist chapel in Blakeney, on the evening of the same day, from Psalm xxxvii. 37.

Reader! behold and admire, in the subject of this Memoir, the grace of God. See the gay, worldly man, changed thereby into an humble follower and bold confessor of Jesus Christ. You need the same grace; and it is free for you; for Jesus Christ by the grace of God, tasted death for every man. O seek that salvation which is offered to all the world through him. How can you escape from the wrath to come, if you neglect it? The mortal part of my departed brother rests in the dust, in sure and certain hope of a glorious resurrection to eternal life: and his immortal spirit is, we trust, now enjoying that glory of which he spoke as he flew! I long to meet him there! May you meet there with us; that we may all be for ever with the Lord. Amen!

Fakenham.

S. E.

Scripture Illustrated.

ILLUSTRATION OF GENESIS XI. 4—6.

Let us build us a city and a tower—On this subject there have been various conjectures. Mr. Hutchinson supposed, that the design of the builders was to erect a *temple to the host of heaven*, the sun, moon, planets, &c. and to support this interpretation, he says, *וְרֹאשׁוֹ בַּשָּׁמַיִם* *ve rosho ba-shamayim*, should be translated, not *whose top* may reach unto heaven, for there is nothing for *may reach* in the Hebrew; but *its head*, or summit, *to the heavens*, i. e. to the heavenly bodies; and to make this interpretation the more probable, he says, that previously to this time, the descendants of Noah were all agreed in *one form of religious worship*; for so he understands *וְשָׁפָה אֶחָת* *ve sapah achath*, (*and of one lip*) i. e. according to him, they had *one litany*; and as God confounded their litany, they began to disagree in their religious opinions, and branched out into sects and parties, each associating with those of his own sentiment; and thus their tower, or temple, was left unfinished.

It is probable, that their being *of one language, and of one speech*, implies not only a *sameness of language*, but also a *unity of sentiment and design*, as seems pretty clearly intimated in ver. 6. Being therefore, strictly united in all things, coming to the fertile plains of Shinar, they proposed to settle themselves there, instead of spreading themselves over all the countries of the earth, according to the design of God: and in reference to this purpose, they encouraged one another to build a *city* and a *tower*, probably a *temple*, to prevent their separation—"Lest," say they, "we be scattered abroad upon the face of the whole earth;" but God miraculously interposing, confounded or frustrated their rebellious design, which was inconsistent with his will. See Deut. xxxii. 8. Acts xvii. 26. And partly by confounding their language, and disturbing their counsels, they could no longer keep in a united state; so that, agreeing in nothing but the *necessity of separating*, they went off in different directions, and thus became scattered abroad upon the face of the earth. The Targums both of *Jonathan ben Uzziel*, and of *Jerusalem*, assert that the *tower*, was for idolatrous worship; and that they intended to place an image on the top of the tower with a sword in its hand, probably to act as a talisman against their enemies. Whatever *their* design might have been, it is certain that this temple or tower was afterwards devoted to idolatrous purposes. Nebuchadnezzar repaired and beautified this tower; and it was dedicated to *Bel*, or the Sun.—See *Prideaux*, vol. 1. part 1. b. 2.

An account of this tower, and of the confusion of tongues, is given by several ancient authors. *Herodotus* saw the tower, and described it. A *Sybil*, whose oracle is yet extant, spoke both of it and of the confusion of tongues; so did *Eupolemus* and *Abydenus*. See *Bochart Geogr. Sacra*. lib. i. c. 13. Edit. 1692. On this point *Bochart* observes, that these things are taken from the Chaldeans, who preserve many remains of ancient facts; and though they often *add* circumstances, yet they are, in general, in some sort dependent on the text: 1. They say, Babel was builded by the *giants*; because Nimrod, one of the builders, is called in the Hebrew text גִּבּוֹר *gibbor*, a *mighty man*; or, as the Septuagint, γίγας, a *giant*. 2. These giants, they say, sprang from the earth; because in Gen. x. 11, it is said, *he went out of the earth* מִן הָאָרֶץ הַזֶּה *min haarets hahiv*, out of that earth; but this is rather spoken of *Ashur*, who was another of the Babel-builders. 3. These giants are said to have waged war with the gods; because it is said of Nimrod, Gen. x. 9, *he was a mighty hunter before the Lord*; or, as others have rendered it, a *warrior and a rebel against the Lord*. See *Jarchi* in loco. 4. These giants are said to have raised a tower up to heaven, as if they had intended to have ascended thither. This appears to have been founded on, *and its top shall reach to heaven*, which has been already explained. 5. It is said, that the gods sent *strong winds* against them, which dispersed both them and their work. This appears to have been taken from the Chaldean history, in which it is said their dispersion was made *to the four winds of heaven*, בְּאַרְבַּע רוּחַ שָׁמַיָא *be arbâ ruchey shemyia*, i. e. to the four quarters of the world. 6. And because the verb פָּתַח *phuts*, or נָפַץ *naphats*, used by Moses, signifies not only to *scatter*, but also to *break to pieces*; whence *thunder*, Isa. xxx. 30, is called נֶפֶץ *ne-phets*, a breaking to pieces: hence they supposed the whole work was *broken to pieces*, and overturned. It was probably from this disguised representation of the Hebrew text that the Greek and Roman poets took their fable of the giants waging war with the gods, and piling mountain upon mountain, in order to scale heaven. See *Bochart* as above.

Verse 5. *And the Lord came down*—A lesson, says an ancient Jewish commentator, to magistrates to examine every evidence before they decree judgment and execute justice.

Verse 6. *The people is one, &c.*—From this, as before observed, we may infer, that as the people had the same language, so they had a unity of design and sentiment. It is very likely that the original language was composed of monosyllables, that each had a distinct *ideal* meaning, and only *one* meaning; as different acceptations of the same word would undoubtedly arise, either from compounding terms, or when there were but few words in a language, using them by a different mode of pronunciation, to express a variety of things. Where this simple mono-

syllabic language prevailed, and it must have prevailed in the first ages of the world, men would necessarily have *simple ideas*, and a corresponding *simplicity of manners*. The Chinese language is exactly such as this; and the Hebrew, if stripped of its vowel points, and its prefixes, suffixes, and postfixes, separated from their combinations, so that they might stand by themselves, it would nearly answer to this character, even in its present state. In order, therefore, to remove this unity of sentiment and design, which I suppose to be the necessary consequence of such a language, God confounded their language—caused them to articulate the same word differently, to affix different ideas to the same term, and, perhaps, by transposing of syllables and interchanging of letters, form new terms and compounds, so that the mind of the speaker was apprehended by the hearer in a contrary sense to what was intended. This idea is not ill expressed by an ancient French poet, *Du Bartas*, and not badly, though rather *quaintly*, metaphrased by our countryman, Mr. Sylvester.

Some speak *between the teeth*, some in the *nose*,
Some in the *throat* their words do ill dispose—

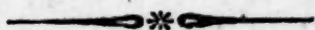
.....
'Bring me,' quoth one, 'a *trowel*, quickly! quick!'
One brings him up a *hammer*. 'Hew this *brick*,'
Another bids: and then they *cleave a tree*.
'Make fast this *rope*;' and then they *let it flee*.
One calls for *planks*; another *mortar* lacks:
They bear the first a *stone*; the last an *ax*.
One would have *spikes*; and him a *spade* they give:
Another asks a *saw*, and gets a *sieve*.
Thus crossly crost, they *prate* and *point* in vain;
What one hath *made*, another *mars* again.

.....
These masons then, seeing the storm arriv'd
Of God's just wrath, all weak and heart-depriv'd,
Forsake their purpose; and, like frantic fools,
Scatter their stuff, and tumble down their tools.

DU BARTAS—*Babylon*.

I shall not examine how the different languages of the earth were formed. It certainly was not a work of the *moment*—different climates must have a considerable share in the formation of tongues, by their influence on the organs of speech. The invention of new arts and trades, must give birth to a variety of terms and expressions. Merchandise, commerce, and the cultivation of the sciences, would produce their share; and different forms of government, modes of life, and means of instruction, also contribute their quota. The *Arabic*, *Chaldee*, *Syriac*, and *Ethiopic*, still bear the most striking resemblance to their parent, the Hebrew. Many others might be reduced to a common source; yet every where there is sufficient evidence of this confusion. The anomalies even in the most regular languages sufficiently prove this. Every language is confounded less or more, but that of *Eternal Truth*. This is ever the same: in all countries, cli-

mates, and ages, the language of Truth, like that God from whom it sprang, is unchangeable and incorruptible. It speaks in all tongues to all nations, and in all hearts: "there is one God, the fountain of goodness, justice, and truth. MAN, thou art his creature, ignorant, weak, and dependent; but He is all-sufficient—hates nothing that he has made—loves *thee*—is able and willing to save *thee*: return to and depend on *Him*—take his revealed will for thy law, submit to his authority, and accept eternal life on the terms proposed in his word; and thou shalt never perish, nor be wretched." This language of truth all the ancient and modern Babel builders have not been able to confound, notwithstanding their repeated attempts. How have men toiled to make this language clothe their own ideas; and thus cause God to speak according to the pride, prejudice, and worst passions of men! But, through a just judgment of God, the language of all those who have attempted to do this, has been confounded! and the word of the Lord abideth for ever.—*Clarke's Commentary.*



The Attributes of God Displayed.



A COMPARATIVE VIEW OF THE ANIMAL WORLD.

BY MR. HERVEY.

"IN all the animal world, we find no tribe, no individual, neglected by its Creator. Even the ignoble creatures are most wisely circumstanced, and most liberally accommodated.

"They all generate in that particular season, which supplies them with a stock of provisions, sufficient not only for themselves, but for their increasing families. The sheep yean, when there is herbage to fill their udders, and create milk for their lambs. The birds hatch their young, when new-born insects swarm on every side. So that the caterer, whether it be male or female parent, needs only to alight on the ground, or make a little excursion into the air, and find a feast ready dressed for the mouths at home.

"Their love to their offspring, while they are helpless, is invincibly strong: whereas the moment they are able to shift for themselves, it vanishes as though it had never been. The hen that marches at the head of her little brood, would fly at a mastiff in their defence. Yet, within a few weeks, she leaves them to the wide world, and does not even know them any more.

"If the God of Israel inspired Bezaleel and Aholiah 'with wisdom and knowledge in all manner of workmanship,' the God of nature, has not been wanting, in his instructions to the fowls of the air. The skill with which they erect their houses, and ad-

just their apartments is inimitable. The caution with which they hide their abodes from the searching eye, or intruding hand, is admirable. No general, though fruitful in expedients, could build so commodious a lodgment. Give the most celebrated artificer the same materials, which these weak and unexperienced creatures use; let a Jones or a Demoivre have only some rude stones or ugly sticks, a few bits of dirt or scraps of hair, a lock of wool, or a coarse sprig of moss; and what works could they produce?

“We extol the commander, who knows how to take advantage of the ground; who by every circumstance embarrasses the forces of his enemy, and advances the success of his own. Does not this praise belong to the feathered leaders, who fix their pensile camp, on the dangerous branches that wave aloft in the air, or dance over the stream? By this means the vernal gales rock their cradle, and the murmuring waters lull the young, while both concur to terrify their enemies, and keep them at a distance. Some hide their little household from view, amidst the shelter of entangled furze. Others remove it from discovery, in the centre of a thorny thicket. And by one stratagem or other they are generally as secure as if they intrenched themselves in the earth.

“If the swan has large sweeping wings, and a copious stock of feathers, to spread over his callow young, the wren makes up by contrivance what is wanting in her bulk. Small as she is, she will be obliged to nurse up a very numerous issue. Therefore with surprising judgment she designs, and with wonderful diligence finishes her nest. It is a neat oval, bottomed and vaulted over with a regular concave: within made soft with down, without thatched with moss, only a small aperture left for her entrance. By this means the enlivening heat of her body is greatly increased during the time of incubation. And her young no sooner burst the shell, than they find themselves screened from the annoyance of the weather, and comfortably reposed, till they gather strength in the warmth of a bagnio.

“Perhaps we have been accustomed to look upon insects, as so many rude scraps of creation. But if we examine them with attention they will appear some of the most polished pieces of divine workmanship. Many of them are decked with the richest finery. Their eyes are an assemblage of microscopes; the common fly, for instance, who surrounded with enemies, has neither strength to resist, nor a place to retreat to secure herself. For this reason she has need to be very vigilant, and always upon her guard. But her head is so fixed that it cannot turn to see what passes, either behind or around her. Providence, therefore, has given her, not barely a retinue, but more than a legion of eyes, insomuch that a single fly is supposed to be the mistress of no less than eight thousand. By the help of this truly amazing apparatus, she sees on every side, with the utmost ease and speed, though without any motion of the eye, or flexion of the neck.

"The dress of insects is a vesture of resplendent colours, set with an arrangement of the brightest gems. Their wings are the finest expansion imaginable, compared to which, lawn is as coarse as sackcloth. The cases which enclose their wings, glitter with the finest varnish, are scooped into ornamental flutings, are studded with radiant spots, or pinked with elegant holes. Not one but is endued with weapons to seize their prey, and dexterity to escape their foe, to despatch the business of their station, and enjoy the pleasure of their condition.

"What if the elephant is distinguished by his huge proboscis? The use of this is answered in these his meaner relations, by the curious feelers, remarkable, if not for their enormous size, yet for their ready flexion and quick sensibility. By these they explore their way in the darkest road: by these they discover and avoid whatever might defile their neat apparel, or endanger their tender lives.

"Every one admires the majestic horse. With what rapid career does he bound along the plain! Yet the grasshopper springs forward with a bound abundantly more impetuous. The ant too, in proportion to its size, excels him both in swiftness and strength: and will climb precipices, which the most courageous courser dares not attempt to scale. If the snail moves more slowly, she has, however, no need to go the same way twice over: because, whenever she departs, wherever she removes, she is always at home.

"The eagle, it is true, is privileged with pinions that outstrip the wind. Yet neither is that poor outcast, the groveling mole, disregarded by divine Providence. Because she is to dig her cell in the earth, her paws serve for a pick-axe and spade. Her eye is sunk deep into its socket, that it may not be hurt by her rugged situation. And as it needs very little light, she has no reason to complain of her dark abode. So that her subterranean habitation, which some might call a dungeon, yields her all the safety of a fortified castle, and all the delights of a decorated grot.

"Even the spider, though abhorred by man, is the care of all-sustaining Heaven. She is to support herself by trepanning the wandering fly. Suitably to her employ, she has bags of glutinous moisture. From this she spins a clammy thread, and weaves it into a tenaceous net. This she spreads in the most opportune place. But knowing her appearance would deter him from approaching, she then retires out of sight. Yet she constantly keeps within distance; so as to receive immediate intelligence when any thing falls into her toils, ready to spring out in the very instant. And it is observable, when winter chills the air, and no more insects rove through it, knowing her labour would be in vain, she leaves her stand, and discontinues her work.

"I must not forget the inhabitants of the hive. The bees subsist as a regular community. And their indulgent Creator has

given them all implements necessary either for building their combs, or composing their honey. They have each a portable vessel, in which they bring home their collected sweets; and they have the most commodious store-houses, wherein they deposit them. They readily distinguish every plant, which affords materials for their business; and are complete practitioners in the arts of separation and refinement. They are aware that the vernal bloom and summer sun continue but for a season. Therefore they improve to the utmost every shining hour, and lay up a stock sufficient to supply the whole state, till their flowery harvest returns.

"If the master of this lower creation is ennobled with the powers of reason, the meanest classes of sensitive beings, are endued with the faculty of instinct: a sagacity which is neither derived from observation, nor waits the finishing of experience: which without a tutor teaches them all necessary skill, and enables them without a pattern to perform every needful operation. And what is more remarkable, it never misleads them either into erroneous principles, or pernicious practices: nor ever fails them in the most nice and difficult of their undertakings.

"Let us step into another element, and just visit the watery world. There is not one among the innumerable myriads, that swim the boundless ocean, but is watched over by the Sovereign eye, and is supported by his Almighty hand. He has condescended even to beautify them. He has given the most exact proportion to their shape, the gayest colours to their skin, and a polished surface to their scales. The eyes of some are surrounded with a scarlet circle: the back of others diversified with crimson stains. View them when they glance along the stream, or when they are fresh from their native brine, the silver is not more bright, nor the rainbow more glowing than their vivid, glossy hues.

"But as they have neither hands nor feet, how can they help themselves, or escape their enemies? By the beneficial, as well as ornamental furniture of fins. These when expanded, like masts above, and ballast below, poise their floating bodies, and keep them steadily upright. They are likewise greatly assisted by the flexibility and vigorous activity of their tails; with which they shoot through the paths of the sea, swifter than a vessel with all its sails. But we are lost in wonder at the exquisite contrivance and delicate formation of their gills: by which they are accommodated, even in that dense medium, with the benefits of respiration! A piece of mechanism this, indulged to the meanest of the fry: yet infinitely surpassing, in the fineness of its structure and operation, whatever is curious in the works of art, or commodious in the palaces of princes."

Miscellaneous.

INTRODUCTION OF METHODISM INTO THE UNITED STATES.

(Continued from page 387.)

IN the former number we gave an extract from a letter that was written to Mr. Wesley at the time the Society were building their house of worship in New-York. By whom this letter was written we cannot tell, as only the initials of the name T. T. are given; but from the contents, it seems that he had been a member of the Methodist Society in London. As this letter gives a very clear state of the Society, and of their proceedings in relation to building, &c. we think it will be gratifying to our readers to have it entire. There are some particulars in relation to this subject in the preceding account not alluded to in the letter; but they are derived from an unquestionable source, even from living witnesses, who well remember the circumstances. The following is the letter entire, except only those passages already printed in the preceding number of the Magazine:—

New-York, 11th April, 1768.

REV. AND VERY DEAR SIR,

I intended writing to you for several weeks past; but a few of us had a very material transaction in view. I therefore postponed writing, until I could give you a particular account thereof: This was the purchasing of ground for building a preaching-house upon, which, by the blessing of God, we have now concluded. But before I proceed, I shall give you a short account of the state of religion in this city. By the best intelligence I can collect, there was little either of the form or power of it, until Mr. Whitefield came over thirty years ago; and even after his first and second visits, there appeared but little fruit of his labours. But during his visit fourteen or fifteen years ago, there was a considerable shaking among the dry bones. Divers were savingly converted; and this work was much increased in his last journey about fourteen years since, when his words were really like a hammer and like a fire. Most part of the adults were stirred up: Great numbers pricked to the heart, and by a judgment of charity, several found peace and joy in believing. The consequence of this work was, churches were crowded and subscriptions raised for building new ones. Mr. Whitefield's example provoked most of the ministers to a much greater degree of earnestness. And by the multitudes of people, old and young, rich and poor, flocking to the churches, religion became an honourable profession. There was now no outward cross to be taken up therein. Nay, a person who could not speak about the grace of God, and the new

birth, was esteemed unfit for genteel company. But in awhile, instead of pressing forward, and growing in grace, (as he exhorted them) the generality were pleading for the remains of sin, and the necessity of being in darkness. They esteemed their opinions as the very essentials of Christianity, and regarded not holiness either of heart or life.

The above appears to me to be a genuine account of the state of religion in New-York eighteen months ago, when it pleased God to rouse up Mr. Embury to employ his talent (which for several years had been hid as it were in a napkin) by calling sinners to repentance, and exhorting believers to let their light shine before men. He spoke at first-only in his own house. A few were soon collected together and joined into a little society, chiefly his own countrymen, Irish Germans. In about three months after, Brother White and brother Souse from Dublin, joined them. They then rented an empty room in their neighbourhood, which was in the most infamous street in the city, adjoining the barracks. For some time few thought it worth their while to hear: but God so ordered it by his providence that about fourteen months ago, Captain Webb, barrack master at Albany, (who was converted three years since at Bristol) found them out, and preached in his regimentals. The novelty of a man preaching in a scarlet coat, soon brought greater numbers to hear than the room could contain. But his doctrines were quite new to the hearers; for he told them point blank, "that all their knowledge and religion was not worth a rush, unless their sins were forgiven, and they had 'the witness of God's spirit with theirs, that they were the children of God.'" This strange doctrine, with some peculiarities in his person, made him soon taken notice of; and obliged the little society to look out for a larger house to preach in. They soon found a place that had been built for a rigging house, 60 feet in length and 18 in breadth.

About this period Mr. Webb, whose wife's relations lived at Jamaica, on Long-Island, took a house in that neighbourhood, and began to preach in his own house, and several other places on Long-Island. Within six months, about twenty-four persons received justifying grace, nearly half of them whites,—the rest negroes. While Mr. Webb was, (to borrow his own phrase) "felling trees on Long-Island," Brother Embury, was exhorting all who attended on Thursday evenings, and Sundays, morning and evening, at the rigging-house, to flee from the wrath to come. His hearers began to increase, and some gave heed to his report, about the time the gracious providence of God, brought me safe to New-York, after a very favourable passage of six weeks from Plymouth. It was the 26th day of October last, when I arrived, recommended to a person for lodging; I inquired of my host, (who was a very religious man) if any Methodists were in New-York; he answered, that there was one Captain Webb, a strange

sort of man, who lived on Long-Island, and who sometimes preached at one Embury's, at the rigging-house. In a few days I found out Embury. I soon found of what spirit he was, and that he was personally acquainted with you, and your doctrines, and that he had been a helper in Ireland. He had formed two classes, one of the men, and the other of the women, but had never met the society apart from the congregation, although there were six or seven men, and as many women, who had a clear sense of their acceptance in the beloved.

You will not wonder at my being agreeably surprised in meeting with a few here, who have been and desire again to be, in connection with you. God only knows the weight of affliction I felt on leaving my native country. But I have reason now to conclude God intended all for my good. Ever since I left London, my load has been removed, and I have found a cheerfulness in being banished from all near and dear to me, and I made a new covenant with my God, that I would go to the utmost parts of the earth, provided he would raise up a people, with whom I might join in his praise. On the great deep I found a more earnest desire to be united with the people of God than ever before. I made a resolution that God's people should be my people, and their God my God; and bless his holy name, I have since experienced more heartfelt happiness than ever I thought it possible to have on this side eternity. All anxious care even about my dear wife and children is taken away. I cannot assist them, but I daily and hourly commend them to God in prayer, and I know he hears my prayers, by an answer of love in my heart. I find power daily to devote myself unto him; and I find power also to overcome sin. If any uneasiness at all affects me, it is because I can speak so little of so good a God.

Mr. Embury lately, has been more zealous than formerly; the consequence of which is, that he is more lively in preaching; and his gifts as well as graces are much increased. Great numbers of serious persons came to hear God's word as for their lives; and their numbers increased so fast, that our house for this six weeks past would not contain half the people.

We had some consultations how to remedy this inconvenience, and Mr. Embury proposed renting a small lot of ground for twenty-one years, and to exert our utmost endeavours to build a wooden tabernacle; a piece of ground was proposed; the ground rent was agreed for, and the lease was to be executed in a few days. We, however, in the mean time, had two several days for fasting and prayer, for the direction of God and his blessing on our proceedings; and providence opened such a door as we had no expectation of. A young man, a sincere Christian, and constant hearer, though not joined in society, not giving any thing towards this house, offered ten pounds to buy a lot of ground, went of his own accord to a lady who had two lots to

sell, on one of which there is a house that rents for eighteen pounds per annum. He found the purchase money of the two lots was six hundred pounds, which she was willing should remain in the purchasers possession, on good security. We called once more on God for his direction, and resolved to purchase the whole. There are eight of us who are joint purchasers: among whom Mr. Webb and Mr. Lupton, are men of property. I was determined the house should be on the same footing as the Orphan-House at New-Castle, and others in England: but as we were ignorant how to draw the deeds, we purchased for us and our heirs, until a copy of the writing is sent us from England, which we desire may be sent by the first opportunity.

Before we began to talk of building, the devil and his children were very peaceable: but since this affair took place, many ministers have cursed us in the name of the Lord, and laboured with all their might to stop up their congregations from assisting us. But he that sitteth in the highest, laughed them to scorn. Many have broke through and given their friendly assistance. We have collected above one hundred pounds above our own contributions; and have reason to hope in the whole, we shall have two hundred pounds: but the house will cost us four hundred pounds more, so that unless God is pleased to raise up friends we shall yet be at a loss. I believe Mr. Webb and Mr. Lupton will borrow or advance two hundred pounds, rather than the building should not go forward: but the interest of money here is a great burden—being seven per cent. Some of our brethren, proposed writing to you for a collection in England: but I was averse to this, as I well know our friends there are over burdened already. Yet so far I would earnestly beg: If you would intimate our circumstances to particular persons of ability, perhaps God would open their hearts to assist this infant society, and contribute to the first preaching-house on the original Methodist plan in all America, (excepting Mr. Whitefield's Orphan-House in Georgia) but I shall write no more on this subject. * * * *

In regard to a Preacher. If possible we must have a man of wisdom, of sound faith, and a good disciplinarian: one whose heart and soul are in the work; and I doubt not but by the goodness of God such a flame would be soon kindled, as would never stop until it reached the great South-Sea. We may make many shifts to evade temporal inconveniences; but we cannot purchase such a preacher as I have described. Dear Sir, I entreat you for the good of thousands, to use your utmost endeavours to send one over. I would advise him to take shipping at Boston, Liverpool, or Dublin, in the month of July or early in August; by embarking at this season he will have fine weather in his passage, and probably arrive here in the month of September. He will see before winter what progress the gospel has made. * * * *

I most earnestly beg an interest in your prayers, and trust you and many of our brethren will not forget the church in this wilderness.

I remain with sincere esteem, Rev. and Dear Sir,

Your very affectionate brother and servant,

T. T.

(To be continued.)

From the Wesleyan Methodist Magazine.

DESCRIPTION OF THE MONUMENTS, ERECTED IN THE CITY-ROAD CHAPEL, LONDON,

IN MEMORY OF THE REV. JOHN WESLEY, THE REV. CHARLES WESLEY, THE REV. JOHN W. FLETCHER, AND THE REV. DR. COKE.

MONUMENTS having recently been erected to the memory of the late Dr. COKE, and Mr. FLETCHER, and those of Mr. JOHN WESLEY and Mr. CHARLES WESLEY having been considerably improved, some description of the sculpture, and copies of the inscriptions, have been requested by several of our subscribers.

The new Monuments are placed under those of Mr. JOHN WESLEY and Mr. CHARLES WESLEY; which, as many of our readers will recollect, are situated within the Communion-Recess, one on each side of the Altar, in the City-Road Chapel, London.

That to the memory of Dr. COKE is composed of a white marble Tablet, bearing the inscription, upon a ground of dove-coloured marble, surmounted by statuary. On the right hand is the figure of a NEGRO, pointing to the following words, on an expanded scroll, "Ethiopia shall soon stretch out her hands unto God,"—Dr. COKE's favourite text when he pleaded the cause of Missions in the pulpit, and expressive also of the great success of the Missions so long superintended by him, among the Negroes in the West India Colonies, in the United States of America, and on their native Continent. Beneath this inscription is another passage of Scripture, "And the Isles shall wait for his Law,"—which is explained by the figure on the left, a native of CEYLON, in the costume of the country, sitting and perusing with apparent earnestness a Volume, which, by the characters on the open page, is designated to be a copy of the NEW-TESTAMENT, translated into the CINGALESE;—thus justly connecting the extensive and successful Wesleyan Mission in Ceylon with the memory of him by whom it was planned; and who died on his passage to that long-desired scene of the labours of his closing life, leaving his companions to take up the mantle of his zeal, and to prosecute to completion the work which he was only permitted to commence. A Medallion below the Tablet represents the SUN setting in the waves of the Ocean;—an appropriate emblem of the termination of the career of one, who had diffused the light of evangelical truth in so many parts of this benighted world.

The inscription on the Tablet is as follows:

Sacred to the memory of
THE REV. THOMAS COKE, LL. D.,
 Of Jesus College, Oxford;

Who was born at Brecon, the IX. of September, MDCCXLVII, and died the III. of
 May MDCCCXIV.

After a zealous ministry of several years in the Established Church,
 He gave up himself A. D. MDCCCLXXVI, to the direction of the Rev. John Wesley, M. A.
 And did the work of an Evangelist, with much success, in various parts of
 Great-Britain and Ireland.

He was appointed, A. D. MDCCCLXXXIV, the first Superintendent of the "Methodist
 Episcopal Church" in America.

To him, also, were confided the Foreign Missions of the Methodists,
 In support of which he expended nearly all his patrimonial fortune,
 And encountered toils and self-denials, which the Christian world beheld with
 admiration.

By the blessing of God on the Missions to the Negroes in the West-Indies,
 commenced by him, A. D. MDCCCLXXVI,
 Fifteen Thousand Persons had been formed, before his death, into religious
 Societies,
 And a foundation laid for the civilization and salvation of that degraded class of
 human beings.

To the Negro race upon their native continent, as well as in the islands of
 their bondage,
 His compassions were extended ;
 And he set the first example, in modern days, of efforts for the spiritual
 emancipation of Western Africa.

After crossing the Atlantic eighteen times, in the service of the souls of men,
 His unwearied spirit was stirred within him to take a part in the noble enterprize
 of evangelizing British India ;

And he sailed from England, A. D. MDCCCXIII, as the Leader of the first
 Methodist Missionaries sent to Ceylon.
 But this "burning and shining light," which, in the Western world, had guided
 thousands into the paths of peace,
 Had now fulfilled its course ; and suddenly, yet rich in evening splendour,
 sunk into the shadows of mortality.

He died on the voyage ; and his remains were committed to the great deep, until
 the sea shall give up her dead.

His days were past ; but his purposes were not broken off : the work which
 he had planned has been made to prosper ;
 And through the preaching of the Gospel, the circulation of the Scriptures in the
 native tongues,

And the establishment of Christian Schools,
 Many once-deluded Cingalese have exchanged the wretchedness of an
 atheistic creed,
 And the worship of idols and of devils, for the light and comfort of the true
 religion.

The same love of Christ, which made him long the advocate and the pattern of
 exertion in behalf of foreign lands,

Constrained him also to works of pious charity at home.
 Into many neglected districts of England, Wales, and Ireland,
 The means of grace were carried by his private bounty, or through his public
 influence,

And his "praise is in the Gospel throughout all the Churches."

This Monument was erected A. D. MDCCCXXII, at the personal expense of the
 Methodist Ministers and Missionaries,
 As a record of their respectful gratitude for the disinterested services, the eminent
 usefulness,

And the long-tried and faithful attachment, of their now glorified Friend.

"He that winneth souls is wise."

Mr. FLETCHER's Monument corresponds with that of Dr. COKE; and is placed opposite to it, immediately under that of Mr. JOHN WESLEY. The sculpture, above the Tablet, is a representation of the ARK OF THE COVENANT,—an emblem of Mr. FLETCHER's evangelical and contemplative piety, and of his intimate communion with God. At one side are Volumes, on which are inscribed "CHECKS," and "PORTRAIT OF ST. PAUL,"—in reference to his defence of the Truth against the Antinomian heresy, and to his well-known work on the character of the Great Apostle of the Gentiles; and on the other, an expanded scroll, with the motto "With meekness of wisdom,"—indicating at once the ability of his writings, and the Christian spirit in which controversy was conducted by him. This is also emblematically represented in the Medallion below, on which the mild and peaceful DOVE is seen hovering over a scroll and pens, the instruments of composition. The inscription on the Tablet is:

Sacred to the Memory of
THE REV. JOHN WILLIAM DE LA FLECHÈRE,
Vicar of Madeley, in Shropshire;

Born at Nyon, in Switzerland, the XII. of September, A. D. MDCCXXIX, Died the
XIV. of August, MDCCLXXXV:

A man eminent for Genius, Eloquence, and Theological Learning;
Still more distinguished for sanctity of Manners, and the virtues of primitive
Christianity.

Adorned with "whatsoever things are pure, whatsoever things are lovely,"
And bringing forth "the Fruits of the Spirit," in singular richness and maturity,
The measure of every other grace in him was exceeded by his deep and
unaffected humility.

Of enlarged views as to the merit of the Atonement,

And of those gracious rights with which it invests all who believe.

He had "boldness to enter into the Holiest by the blood of Jesus,"
And in reverent and transporting contemplations,—the habit of his devout and
hallowed spirit,—

There dwelt as beneath the wings of the Cherubim,

Beholding "the glory of God, in the face of Jesus Christ," and was "changed
into the same image;"

Teaching by his own attainments, more than even by his writings, the fulness of
evangelical promises,

And with what intimacy of communion man may walk with God.

He was the friend and coadjutor of the Rev. John Wesley,
Whose apostolic views of the Doctrines of General Redemption, Justification by
Faith,

And Christian Perfection, he successfully defended;

Leaving to future ages an able exposition of "the truth which is according to
godliness,"

And erecting an impregnable rampart against Pharisaic and Antinomian Error,
In a series of works, distinguished by the beauty of their style, by force of argument,
And by a gentle and catholic spirit; affording an edifying example of "speaking
the truth in love,"

In a long and ardent controversy.

For twenty-five years the parish of Madeley was the scene of his unexampled
pastoral labours;

And he was there interred, amidst the tears and lamentations of thousands,
The testimony of their hearts to his exalted piety, and to his unwearied exertions
for their salvation;

But his memory triumphed over death;

And his saintly example exerts increasing influence in the Churches of Christ,
Through the study of his writings, and the publication of his biography.

In token of their veneration for his Character,

And in gratitude for the services rendered by him to the cause of Truth,
This Monument was erected by the Trustees of this Chapel, A. D. MDCCCXXII.

The other Monuments are not wholly new; but the Tablets have been re-lettered, and placed upon a new and enlarged ground of Black Marble, surmounted with emblematic sculpture. In that of Mr. JOHN WESLEY, powerful Rays of Light break forth from a cloud upon that part of the surface of a Globe, on which is drawn the geographical outline of the British Islands, the United States of America, the British American Colonies, and the West-India Islands, marking the scenes of his extraordinary personal labours, or those parts of the earth which have hitherto been most directly and largely benefited by them; whilst the idea is also conveyed of the still further diffusion of the light of the same truth, of which he was so eminent and successful a dispenser, in other and, as yet, dark parts of the earth, by the agency of that religious system which he established. An emblem of the pastoral office, and a winged Trumpet denoting the activity and range of his personal ministry, are also introduced. The backs of two Volumes appear, on which are inscribed, "BIBLE," and "LITURGY," to intimate the conformity of his theological views to the Scriptures, and his affectionate attachment to the Church of England. The Tablet is likewise supported by two Volumes, on one of which is inscribed, "SERMONS," and on the other "MINUTES," in reference to the *Doctrine* and *Discipline* of the Body of which he was the Founder; Mr. WESLEY's Sermons being understood to contain the best account of the former, while the latter is described in the General Minutes of the Conferences over which he presided. On an open scroll is Mr. WESLEY's favourite motto, "The best of all is, God is with us."

Mr. CHARLES WESLEY was distinguished as an eminent and successful *Preacher*; and still more so as a *Sacred Poet*; and to the Methodist Societies he bequeathed a most invaluable gift in those Hymns, which are in constant use in their public and private worship, and which in taste, elegance, strength, and especially in large and deep views of Christian experience, stand not only unrivalled, but unapproached. The sculpture on his Monument very properly refers to these circumstances. The emblems of the Christian Priesthood are intermingled with those of Poetry and Music, the LYRE, &c. These are supported by "THE BIBLE," the source of his hallowed and lofty inspiration as a Poet, and the great subject of his ministry as a Preacher. Above this is an open Volume, on which is inscribed a sentiment which he frequently uttered upon the death of great and valuable characters, and which, indeed, is here happily calculated to call the heart from man to God, which otherwise might be discouraged when contemplating the loss of four men so eminent and useful, and whose fellows have not been left behind,—"God buries his workmen, and carries on his work." An expanded scroll bears the inscription, "In Psalms, Hymns, and Spiritual Songs;"—thus characterizing the species of poetry which the consecrated

genius of the deceased produced. Volumes, marked "HYMN-BOOK," and "SACRED POEMS," support the Tablet.

The improvements in the Monuments of the MESSRS. WESLEYS have been made at the joint expense of the Methodist Ministers and Missionaries, as a small expression and record of their filial gratitude and veneration towards men, to whose labours and writings they feel themselves so greatly indebted. As the *Inscriptions* on the *Tablets* of these Monuments have been frequently published, we do not think it necessary to insert them in this place. The expense of Mr. FLETCHER's Monument has been defrayed by the Trustees of the Chapel, and that of Dr. COKE's by the Methodist Ministers and Missionaries, as stated in the *Inscriptions*.

The sculpture of the whole is excellently executed, and does great credit to the Artist.

London, December, 1822.

Religious and Missionary Intelligence.

INDIAN MISSION ON GRAND RIVER, UPPER-CANADA.

Extract of Letters from the Rev. William Case.

REV. SIR,

To the friends of Zion it will be matter of joy to hear, that a fine work of religion is progressing among the Indians on Grand-River. Last Sabbath several of them attended our quarterly meeting at Longpoint, and in Lovefeast they spoke in an impressive manner of their late conversion, and the exercises of grace on their hearts. One of them said he had been desirous to know the way of peace for thirty years, but had not found it, till "lately Jesus gave him peace." This work is prevailing in the north part of the Reservation, where a few of different tribes are settled together. This we think to be a favourable circumstance, in the Providence of God, for the instruction of the other tribes. Their meetings are powerful and sometimes overwhelming, and it is a most affecting scene, to hear these children of the forest, in their native Mohawk and Messas-augah, weeping for their sins, or giving glory to God for redemption through the Saviour. About twelve or fourteen have obtained a joyful hope; some are now under awakening; and others are coming to inquire, *what these strange things mean!* Their meetings are remarkably solemn, and they vent their feelings with abundance of tears. Among the converted, are men who had long drank the poisonous fire of ardent spirits, from the hands of pernicious white men. They are now sober and watchful Christians, taking only "the cup of salvation and calling on the name of the Lord."

In about four weeks I expect to visit the Indian settlement, and will then endeavour to give you a more particular account of the work of God among them.

In love, farewell,

W. CASE.

Longpoint, Upper-Canada, 27th Aug. 1823.

A subsequent letter, dated October 1, from Mr. Case, states that "the work of grace is going on in both extremes of the Indian Reservation, about thirty miles apart. We have twenty-four in society in one place, and four in the other, besides whites. This is extremely encouraging to Missionary Societies, and to the friends of Missions generally. It is beyond all our calculations successful. We did not *commence* this Mission *professedly* for the conversion of the Indians, (though they were had in the view and prayers of the pious) but for the benefit

of the scattered white population on the Indian lands. But blessed be the Lord, he has endowed the Mission with a mighty and melting power, the best of all riches, that of redeeming grace; and the friends of Missions are now affectionately called on to rejoice over the conversion of about thirty natives of the forest, besides near that number of the white population."

WYANDOT MISSION.

To the Rev. Thomas Mason, Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church.

West-Union, Ohio, Sept. 18th, 1823.

DEAR SIR,

I feel a degree of hesitancy in attempting to sketch the history of a scene of which I was in part an eye and ear witness; and which excited a deep interest in my own, and, I believe, in the minds of all present. Conscious of my incompetency to the task, for indeed human language fails, had I any assurance that the matter would be furnished by other hands, I should willingly decline.

A desire to furnish my mite to enrich Missionary reports, and thereby circulate useful information, and strengthen the hands and encourage the hearts of those actively engaged in Missionary labours, and add to the number of its friends and benefactors, is my only apology for troubling you on this occasion. You are at liberty to make what use you may think proper of this.

Yours respectfully,

G. R. JONES.

At our late Ohio Annual Conference, held in Urbanna, there were several of the red, and one or two of the coloured brethren present, from the Wyandot Mission at Upper-Sandusky. Several interviews took place between our General Superintendents and them, during the sitting of the Conference, at Bishop M'Kendree's room, at one of which I was present part of the time.

A few friends were invited to be present at the interview. As breaking bread together has been a token of hospitality and friendship among most nations, a cup of tea was prepared by the family, and at a suitable time they were waited on with it. Bishop M'Kendree, without any previous arrangement or design, appears to have been made a kind of Master of Ceremonies—he was waited on first. The sagacity of the red brethren was quite observable, they kept their eye on him and conformed in every particular. Jonathan, a man of colour (who has served the Mission from the beginning as an interpreter, and who while engaged in this work, became convinced of sin, and happily converted to God) was one of the company; he modestly declined partaking with them, but being pressingly solicited by Bishop M'Kendree, yielded. After the repast was over, the red brethren joined in singing several hymns in their own tongue, during which a number in the house within hearing crowded into the room, until there might have been as many as forty present—Monopque (a chief) rose, and approaching Bishop M'Kendree respectfully, held out the hand of friendship, which was cordially received, and a warm embrace took place; this appears to have taken off all restraint. Between-the-logs, (another chief) followed his example, and they proceeded round to all in the room, while sighs and tears witnessed the feelings of most who were present; but they were sighs of gratitude and astonishment, and tears of joy. The spirit of hostile foes in the field of battle was lost in the spirit of harmony and Christian love, which appeared to fill the room. I have witnessed few scenes which carried stronger conviction to my heart of the truth and excellency of the religion of the meek and humble Jesus. I was ready to cry out and say, "What hath the Lord wrought?"

A worthy gentleman, high in office and respectability, had received an invitation, and was present at the interview. It seems he had imbibed an opinion which is perhaps prevalent among politicians, that it is impracticable to Christianize the aborigines of our country. He was placed in a part of the room farthest from the door. When the chiefs approached him, all his unbelief appears to have given way, his arms were open to give the friendly embrace, while the flowing tear bore witness to a reciprocity of feeling. He was heard to exclaim a

day or two afterwards, "I am fully converted." At the close of the singing by the red brethren, Bishop Roberts made a few appropriate remarks, and we all joined him in singing, at the close of which, from the fulness of his heart, he offered up a fervent prayer. We again joined in singing, and one of the chiefs (Between-the-logs) being called on, prayed in a very feeling manner, while every heart appeared to respond the hearty amen! The meeting was then drawn to a close.

From the various accounts of individuals, as well as from the report laid before the Conference by brother Finley, the Superintendent, the Sandusky Mission appears to be prospering beyond any former example. May the Great Head of the Church hasten the time when "the kingdoms of this world shall be converted and become the kingdoms of our God and his Christ."

I am requested by Bishop M'Kendree, who is now in this town in good health, to inform you that the Methodist Missionary Notice No. 5 came to hand in this place, and was thankfully received.

At our late Annual Conference, the Superintendents present divided the important business between them. The stationing the preachers devolved on Bishop Roberts. The Missionary business it seems was committed to Bishop M'Kendree. He reported a plan to establish a Mission among the Chippeway Indians, about eighty or ninety miles from Detroit. Two Missionaries to be sent to Michigan Territory, to the Rapid of St. Mary's in particular; and another plan to establish a Mission in New-Orleans, was recommended. These, with the reasons which influenced the attempt, the probability of success, the ways and means by which the objects might be accomplished, together with arrangements for the Wyandot Mission, were laid before the Conference, in order to secure its approbation and co-operation. The plan was thought to be judicious, and the preachers resolved to use their influence to support the undertaking.—How it will eventuate will be seen hereafter.

From the Wesleyan-Methodist Magazine.

WESLEYAN-METHODIST GENERAL CONFERENCE IN SHEFFIELD.

THE *Eightieth* Annual Conference commenced its session in Carver-street Chapel, at Sheffield, on Wednesday, July 30th; and was continued by various adjournments till Monday, August 11th. About three hundred and fifty Preachers, including the Rev. Messrs. WILLIAM STEWART and TOBIAS, as Representatives of the Irish Conference, were in attendance; and were all most hospitably and affectionately entertained at the houses of our members and friends in Sheffield and its immediate vicinity. The Rev. HENRY MOORE was for the second time chosen PRESIDENT; and the Rev. ROBERT NEWTON was re-elected as SECRETARY. The most delightful spirit of piety and brotherly affection prevailed during the whole period. Not even the appearance of unholy contention was exhibited, we believe, on any occasion.—The public congregations were generally very large; and a blessed influence from God rested upon the people. The two official sermons of the year, those of the PRESIDENT and Ex-PRESIDENT, were preached on Sunday, August 3d; the former (Mr. MOORE's) on Heb. vi. 1; the latter (Dr. CLARKE's) on John iv. 24. Sixteen preachers, after due probation, and the most satisfactory examinations, were solemnly received into full connexion with the Conference, at two public sittings especially devoted to that work. This service was, as usual, most numerously attended; and was rendered, on this occasion, peculiarly pleasing and edifying by the circumstance, that Mr. SQUANCE and Mr. CLOUGH, from India, and Mr. SMEDLEY, from the West-Indies, were among the number of Preachers examined and admitted, and took the opportunity of giving to the Conference a statement of their Missionary call and proceedings. Their narratives were heard with the deepest attention and gratitude, and called forth many prayers in behalf of the Heathen, and of those of our Brethren who are devoted to the glorious but arduous task of seeking their salvation. Mr. HANNAH, also, who was the only one of the young Preachers who have laboured in England, whom the time would permit to speak at large, gave a highly interesting account of his religious experience, his call to the Christian Ministry, &c. The other Candidates had given equal satisfaction in the more private examinations through which they had previously passed. After the

Questions, compiled from the Ordination-Service and the "Large Minutes," had been put to them, and answered, the Resolution for their immediate admission into the Methodist Ministry was moved by the Rev. JAMES WOOD, seconded by the Rev. WALTER GRIFFITH, most cordially passed by the Conference, and then announced to them and to the congregation by the PRESIDENT, in terms exceedingly impressive. Dr. CLARKE delivered the Charge: and exhorted them in a manner, and with an unction and power, which those who were present can never forget, to take heed to themselves and to their doctrine, and to continue in those things; that so they might save themselves and those who should hear them. They were earnestly commended to the blessing of God in prayer by the PRESIDENT, and by the Rev. Messrs. GRIFFITH, MARSDEN, REECE, STAMP, WATSON, and NEWTON, in whose fervent petitions on their behalf, during both the evenings of the solemnity, the whole Conference and congregation most heartily united. Never were brethren admitted into the Body with greater sympathy, more devout prayers, or more entire confidence, than those who have this year been solemnly recognized as our fellow-helpers and companions in the work of the Lord.

The total increase in our Societies this year was reported to be 9,659; viz. 8,006 in Great-Britain, and 1,653 in our various Foreign Missions:—so that upwards of 30,000 have been added to us, and many of that number, we trust, also to the Lord, during the last three years. The increase, this year, has been general, throughout every part of the Connexion, (except Ireland,) and has not been, in any very considerable degree, the result of *extraordinary* revivals in particular places. We may regard it, therefore, as an encouraging indication of the healthful state of our Societies at large. Indeed, we ought to record it with thankfulness, that we have among us no agitations, or serious divisions. We believe that those blessed doctrines which God has committed to our trust were never more faithfully preached; that our excellent discipline was never more effectually enforced; and that a deeper concern for the extension of the work of God, both at home and abroad, was never more prevalent. To God, who maketh men to be of one heart, and by whose SPIRIT all good affections and sanctifying graces are given, be the glory and the praise!

In our own country, many new and destitute districts have been of late visited; and the Conference, in taking out additional Preachers, has had especial regard to their employment as much as possible on new ground; so as to answer most effectually the proper character of the Connexion, the whole of which, from the first, has been that of an *extensive Home-Mission*. The old principle of Methodism, "Go, not only to those who want you, but to those who want you most,"—is of equal importance at home and abroad. The number of young men for the Home-work, taken out this year, is about twenty.

The regular catechising of our children and youth again formed the subject of conversation at the Conference, and is anew recommended to be carried into full operation. Two Catechisms have been prepared, for this purpose, for children of different ages; and, after careful examination, by a large Committee, have received the sanction of the Conference. They are therefore the Standard Catechisms of the Body; and by the adoption of them, in all Methodist Families and Schools, our system of elementary religious instruction will be uniform throughout the world. The advantage of this will be obvious to every thoughtful mind, which duly appreciates the importance of preserving and perpetuating among us the unadulterated Truth of the Gospel. A Third Catechism on the Evidences of Christianity is wanting to complete the intended series; and will, we trust, be forthwith prepared.

The Conference, wishing to keep up an affectionate intercourse with the American Methodist Connexion, has appointed a Deputation to attend their ensuing General Conference at Baltimore, which is held once every four years. The Rev. R. REECE, accompanied by the Rev. JOHN HANNAH, is designated to this service. They are expected to leave this country in March, and are commended to the special prayers of our people. The object of this intercourse with the Conference of the United States is to maintain, as much as circumstances will allow, a unity of spirit and co-operation in the Methodist Body throughout the world; that as we have the same calling, and were raised up by God for the same great work, we may be cheered and animated in it by the reciprocation of affection, counsel, and prayers. May this end be answered; and in every place may our doctrines, spirit and labours, retain their original character, simplicity, and success!

Obituary.

DEATH OF MRS. ELIZABETH WEBB.

SHE was born in Portsmouth, Virginia, March 9th, 1800. In the eleventh year of her age, she was born of the Spirit, and continued to walk worthy of her calling until her death. June 2nd, 1819, she was married to Dr. Thomas V. Webb, and they were blessed with two children, both which are dead.—Soon after the birth of her second child, it was evident to all her acquaintance, that she could not long continue in this world, as the consumption had made its appearance upon her feeble frame.

Though not personally acquainted with the deceased in the early part of her life, yet I am assured from those that were, that her example of piety is every way worthy of imitation, in all the relations of life which she sustained. My acquaintance with her commenced after her confinement with her last sickness; and it was truly a lesson of instruction to behold her sweet resignation to the Hand that smote her, and no less consoling to witness her vivid prospects of future glory. I had the pleasure of visiting her often. At one time, labouring under great depression of spirit, we joined in prayer to God for her deliverance, when, to our inexpressible satisfaction, she proclaimed aloud the victories of redeeming love, professing the enjoyment of *perfect love*, which she no doubt felt. From this happy moment, her confidence in God remained unshaken. Calling each of her friends who were present by name, she said, "Now I give up all—my babe" (the last then living. "only meet me in heaven, where I feel I am going, and all will be well.")

A few hours previous to her triumphant entrance into glory, at her request the Lord's Supper was administered to her, by the Rev. Jesse Nicholson and myself. This was a time of refreshing to us all. To an uncle who sat near her, she said, "Uncle, if you are faithful, we shall soon be in heaven together." Between the hours of 9 and 10, P. M. I approached her bed-side, and finding her nearly gone, I expressed a wish to know if she then felt an assurance of peace and joy, and a firm hope of immortal happiness, to which she replied distinctly in the affirmative, while she cast a look on all present, and with

the utmost composure, a smile of serene joy on her pallid countenance, she fell asleep in Jesus, about 12 o'clock. O may my last hours be like hers.

GEORGE A. BAIN.

DEATH OF MRS. ELIZABETH RUSE.

MRS. RUSE was not favoured with a religious education in her youth. In the year 1822,* her husband experienced religion, and through his means his wife was brought under serious concern for her soul, and she sought and found redemption in the blood of Christ. They both joined the Methodist E. Church. From that time till her death she maintained the character of a devoted disciple of Jesus Christ. During her sickness, when near her end, her Father, who still remained impenitent, coming to see her, she earnestly and affectionately warned him of his imminent danger, beseeching him to be reconciled to God. "I am," said she, "on the borders of another and a better world; but my Father, I have never heard you pray to God in my life. O my Father! Forsake your sins and return unto God."

As her bodily strength diminished, her soul increased in faith, and her confidence in God, and her hope of future blessedness, were more and more confirmed. Indeed at times she seemed overwhelmed with a sense of the presence of God. In this frame of mind, she spoke much of the goodness of God, and exhorted all who came to see her to prepare to meet her in heaven. To her sorrowful husband, she expressed her thankfulness for his kind attentions to her, and pressed him to steadfastness in his religious profession. After requesting that, for the benefit of others, an account of her death might be inserted in the Methodist Magazine, which she was in the habit of reading, she sweetly fell asleep in the sure and certain hope of everlasting life. She has left a widowed husband and two small children, to mourn their loss; but they mourn in hope—in hope of meeting her in a better world.

*The writer of this memoir has neglected to mention the age of the subject of it, as well as the exact time of her death, a serious defect in such accounts.—Ed.

Poetry.

From the Wesleyan-Methodist Magazine.

SIGHS OF AN AFFECTIONATE HEART.

Oh! is it true, that I no longer see
Affection's eye benignly bent on me?
Is there no heart to sympathize, to feel
Cares which disquiet.—pleasures which may heal?
No!—Solitude and Silence are my own,—
And my heart tells me, I am all alone!

My Mother! can I e'er recall that name
So dear to infancy, (and still the same,)
Without reverting to those peaceful hours
When we, thy children, sported midst the flowers,
Led by thy hand,—and innocently gay
Bloom'd in thy eyes as fresh and fair as they?
Yes!—*thou* wert childhood's best and earliest
friend,

And oft would'st kindly on our steps attend
To breathe th' invigorating morning-air,
And taste the balmy sweets which revell'd there?
And, as we mov'd along the quiet shade,
Would'st lead our minds to Him who all things
made;

And as th' extensive prospect open'd fair,
Would'st show how light and shade were soften'd
there;

Or guide the little hand which strove to trace
The varied beauties of my native place;
And as the rude-sketch'd landscape rose to view,
Would'st praise the painting, and the Painter too!

O, I shall ne'er forget those lucid beams!
They fell so calmly on my infant dreams,
And bade me hope, that morning's lovely ray
Would cheer and brighten life's meridian day!
Childhood! how dear thy recollections are!
And all collected form a beauteous star,
Which I will gaze on with increas'd delight,
Till Time's horizon hides it from my sight;
And (each memorial wip'd from mem'ry's page)
I fall unconscious on the lap of age,
No tear of tenderness to melt my eye,
And all forgetting,—all forgot.—I die!

Ye social pleasures which delight to fly
Round the dear spot where all my treasures lie;
Ah! for one moment hither bend your way,
And breathe *their* sweetness among whom ye
stray.

Waft on your wings a mother's gentle sigh,
One look of fondness from a father's eye,
The tender breathings of fraternal love,—
And *Solitude* an *Eden* then would prove!
Ah, ye refuse me!—I will ask the aid
Of Contemplation,—heaven-descended maid.
Hers is the power to raise the soul from earth;
She points its heavenly origin and birth,
Displays its nature, energies,—and shows
Its end to be the fountain whence it flows,
Creative Love! Thy goodness I adore,
And, bumbled, weep at thy decrees no more.
Thy hand hath brought me here. O, let me be
Life,—Spirit,—Soul,—devoted all to thee!

For the Methodist Magazine.

*Reflections on passing an old Burying ground on
the Bank of the River Thames, Connecticut.*

I pluck'd the rose of pallid hue—
Upon a lonely spot it grew,
Where stopp'd a stranger, pleas'd to view
The silent grave.

Long have the relics moulder'd there,
The many moss-grown stones declare,
That long have felt the changing air,
Which none can save.

A sacred spot enclos'd around,
With careful hands the burying ground,
Where once the bell with solemn sound,
Toll'd for the bier.

There now ascends the circling vine,
Which sweetly round the tombs entwine,
As if to save from wasting time,
Remains so dear.

Not far from here the rapid tide,
Of lovely Thames is seen to glide,
And bursting from the mountain side,
With awful foam;

The mighty rocks of pond'rous size,
Ascend as if to reach the skies,
And strike with awe the stranger's eyes,
Which loves to roam.

The setting sun had left the skies,
And nought was heard but zephyrs sighs
As with me to sympathize,
At silent eve.

An hour congenial to my mind,
Well pleas'd to view the world behind,
To meditate on joys refin'd,
And shadows leave.

The grass grown graves of verdure bright,
Which drink the dewy tears of night,
Give to my soul such chaste delight,
As none can tell.

I think how soon I too shall rest;
My aching head no more distress'd,
And sleep upon my Saviour's breast,
Where pleasures dwell.

I could the solemn requiem sing,
And touch with joy the trembling string,
Which should eternal transports bring
To me on high.

My minstrel now should breathe the air,
And my departing hour declare,
And tell what heav'nly raptures there,
When blest I die.

MIRANDA.

P. M.

ERRATA.

Page 348, line 3 from top, read *spectacle* for *spectacles*.
— — — 23 — — — consequence for consequences.